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AN
EXPLICATION
OF THE
C R E E D
THE
Ten Commandments,
AND THE
LORDS PRAYER
WITH
The Addition of some
Forms of Prayer.

By *John Rawlet*, Minister of t
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TO THE READER.

IT might justly appear ridiculous to make a large Preface to this little paper. The design of it is easily known at the first sight, to render the chief Heads of our Religion plain and easie to the young and ignorant. And this I hope, is an attempt of that nature as needs no great Apologie, except on this account, that it comes after there hath been so much done to the same purpose already, and that so sufficiently, as might seem to render all future undertakings of this nature wholly needless. But to this let it suffice to answer, that what I have here drawn up was intended for my own private
A 3 use,

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use, for which I could not find any of those Expositions I light on, (though otherwise in their kinds very excellent, and to some of which I have been much beholden) in all circumstances so suited as I desired.

And they moreover for whose sake this was chiefly designed, had not those other helps of this nature at hand, nor could I so easily procure the same for them as I can this.

What is here done is in suberviency to that Catechisme which our Church recommends to the younger sort: that by a plain and fuller explication of the principles contained in it, the use thereof might be rendred more profitable to the learners. And for this I had the judgment and authority of the Right Reverend my Diocesan encouraging me hereto,

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bereto, that none may accuse me of boldness in this undertaking.

Some perhaps may wonder that I observe no more proportion in explicating the Articles of the Creed, whilst I am so large on some, and on others very brief. But for this I thought I had sufficient reason, when I considered, that about some of them (as particularly that of Believing in Jesus Christ) there have been many hot disputes, and some dangerous mistakes, of which there are still some popular Books and Sermons too full, notwithstanding all the endeavours of many excellent Divines for their removal. That which I have herein sincerely aimed at, is onely to represent the Gospel in its native plainness and simplicity, that the Text might not be spoiled by a dark Comment, as too oft it

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is, whilst easie and obvious truths are obscur'd with hard words, and with such subtil notions and distinctions, that if the Salvation of Common people lay upon the understanding of them, their case were hard.

In the explication of some other Articles, (as especially that of the Catholick Church) I have consulted the particular necessity and danger of that people, amongst whom at present the providence of God hath cast my lot. And to this I was the rather inclin'd, as finding not long since in some of their hands an exposition of the Creed by a Popish Author, wherein he endeavours, though with miserable success, to shelter some of the prime novelties and falsehoods of Popery under the Articles of the common Christian Faith. And under that
head

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head of the Catholick Church would fain perswade us, that the Roman Church and the Catholick are of equal signification and extent. In order whereto, with their usual cunning, he jumbles I can't tell how many things together; and asks his Scholar how he can prove that St. Peter was Head of the Church, and the Bishops of Rome his Successors in this power and dignity. And the Proof is only from those two Texts, which they so commonly press to this purpose. Joh. the last, 15, 16, 17. Mat. 16. 18. The insufficiencie of which Allegations for that end they produce them, hath an hundred times over been shewn them; whilst from Christs command, in the former place, to St. Peter to feed his flock, that is, to be diligent in preaching to them the Gospel, they would infer

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fer his power over the whole Church, because forsooth there is mention made both of Lambs and Sheep. And the title given him in the latter place (supposing it to be spoke rather of his person than confession) is no more than what we find bestowed on the other Apostles, Eph. 2. 20. Rev. 21. 14. But all this while, here's not a syllable of his establishment in the Bishoprick of Rome, nor of any power over the universal Church to be derived from him to his successours in that Sex; nor yet will they ever be able to shew, why this power (if any such there had been) should not rather be confer'd upon the Sex of Antioch, whereof they grant him to have been Bishop, before he was at Rome. On such meer uncertainties do depend the great Articles of the Romish faith, But these

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these things 'tis needless here to repeat; only I shall desire any man that is impartial to let his own conscience judge, whether the definition I have afterward given of a true Catholick Christian, That he is one who sincerely believes the doctrines, and obeys the precepts of Jesus Christ, be not far more agreeable to Scripture and reason, than that which Popish Authors give, whilst they would have it essential to a Christian to be subject to the Bishop of Rome. And I need not suggest to the judicious, how considerably the Popish Cause is weakned by this single conclusion, That a man may be a true Catholick Christian, (as I have before defined him) and so be saved, without being subject to the Pope. For if this once be granted (as needs it must, if Scripture and Reason may be of any force

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force in the dispute) then it plainly appears, that all their loud talk about the Infallibility of the Church, the Authority of the Church, no salvation is to be had out of the Church, &c. is nothing else but empty noise: And a company of Quakers or any other Sectaries, if they were got but good store of them together, might talk just at the same rate, and with much what the same reason; whilst they arrogate all those things to their own party, which are spoke of the Universal Church of Christ, if not more than we find ascribed even to this. Yea, and grant that the Church of Rome were a sound part of this universal Church, yet still 'tis but a part, and therefore could not, with any pretence of reason, lay claim to those promises and privileges which pertain to the whole Church, any more than any other
part

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part equally sound might do. But this is not a place to discourse these matters at large.

One thing more I cannot but mention, which I observed in the forenamed Popish Treatise, viz. the Authors endeavour to prove the lawfulness of praying to Saints, and that from Gen. 48. 16. Where Jacob blessing Josephs children, saith, Let my name be named on them, and the name of my Fathers Abraham and Isaac. Here for named he renders it invocated (which makes nothing for his advantage, since even thus it is not invocated by but on them) and thence would fain perswade his Readers, that Jacob here exhorts his Sons to pray to him when dead, and to their forefathers. Though I can hardly think this Author himself was so perswaded, but offered as much violence to his conscience

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*ence as to the Text, when he al-
 ledged it as a proof of that, to
 which it hath not the least refe-
 rence: being spoke onely of his ta-
 king Ephraim and Manasseh into
 the number of his Sons, according
 to ver. 5. of that Chap. and so
 they were afterwards reckoned
 with the rest, as Heads of their re-
 spective Tribes. (Is it any wonder,
 by the way, if this sort of men have
 such a low esteem of Scripture,
 when they can have no more service
 from it at their greatest needs?)
 Upon this occasion it was, that be-
 fore the Exposition of the Lords
 Prayer, I have in an Answer or
 two shewn, to whom it is we ought
 to direct our prayers, viz. to God
 onely through Jesus Christ, of
 which I have there, I hope, given
 sufficient evidence. So plain and
 justifiable is the doctrine and pra-
 ctice of our Church, in this and all
 other*

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other matters of moment in controversy betwixt us and the Church of Rome, they themselves not daring to disapprove of what we doe, whilst we justly reject and sufficiently disprove their additions to Christianity, wherewith they have loaded and corrupted it.

Throughout the explication of the Creed (there being seldome any need under the other Heads) I have been careful to annex Scripture-Proofs to all those points, which might in the least seem to need them, and were capable of that way of Proof.

In the end I have added two Forms of prayer, useful for families that have no better helps: two also for the younger sort; together with two graces to be used before and after meat. In the drawing up of which I have been so careful, that

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that I hope there lies no considerable objection against the matter of them: And then, as for those who think a Form it self unlawful, I shall not stand to concern my self with their objections or censure. May but these weak endeavours conduce any thing to the promoting of the knowledge and practice of that Doctrine which is according to Godliness, that is, of our Christian Religion, all whose doctrines and Precepts, are every way fitted to make men godly here, and blessed hereafter, I shall then have my end, and let God have the praise.

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EXPLICATION OF THE C R E E D.

Q. Since by your Baptism you have taken upon you the profession of Christianity, what is required of you to make good this profession?

A. I must believe all that God by Jesus Christ hath revealed, and do all that he hath commanded.

Q. What brief Summary have you of the Christian Faith?

A. The Creed commonly called the Apostles.

Q. Rehearse the Articles of your Creed.

A. I believe in God the Father Almighty, maker of heaven and earth.

B

and

and in Jesus Christ his onely Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, sitteth on the right hand of God the Father Almighty : from thence he shall come to judg the quick and the dead. I believe in the Holy-Ghost, the holy Catholick Church, the communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the life everlasting. *Amen.*

Q. What mean you by saying you believe in God, &c?

A. I believe there is one first and most glorious Being, without beginning or end; the Maker of all things, who is infinite in wisdom, power, goodness, and all perfections.

Q. What reason have you to believe there is such a Being, since you cannot see him?

A. Because I see those things which can come from no other cause.

Q. What be those?

A. This

Psal. 90. 2.

Rev. 4. 11.

1 Tim. 1.

17

Psal. 62. 11.

1 Joh. 4. 8.

Job. 11. 7.

A. This great world, and all the *Rom. 1. 20.*
Creatures in it, which are made and
governed in so wonderful a manner.

Q. How was the world made?

A. Out of nothing, by the word *Gen. 1.*
of God, in the space of six days.

Q. Are there more Gods than one?

A. No, there is but one. *Deut. 6. 4.*

Q. Why do you call God Father? *Gal. 3. 20.*

A. Principally as he is the Father
of our Lord Jesus Christ, in a peculiar
and unspeakable manner. *Mat. 28.*

Q. Have you any other reason? *19. Joh. 5. 23.*

A. Yes, as also he is the Father of *Col. 1. 3.*
Spirits, both Angels and men, and e- *Heb. 12. 9.*
specially of those who love and serve *Act. 17. 29.*
him as dear children. *2 Cor. 6. 18.*

Q. What mean you by saying God is *Eph. 5. 1.*
Almighty?

A. I thereby mean that God hath *Jer. 32.*
power to do all things that contradict *17. 19.*
not his wisdom and goodness; and *Job 9. 12.*
hath right and authority to dispose of *1 Sam. 3. 18.*
all things as he pleaseth.

Q. How is Jesus Christ the Son of
God?

A. As he was begotten by the Fa- *Joh. 1. 1,*
ther before all worlds, in a manner pe- *2. 14.*
culiar

Col. 1. 15. peculiar to himself alone, and by us not
16, 17. to be declared or understood.

Isa. 53. 8. Q. What do you apprehend of Christ
 by this eternal generation.

A. That he is true God, one with
1 Joh. 5. 7. the Father, being the Second person
20. of the blessed Trinity.

Joh. 10. 30. Q. But is he not man as well as
Isa. 9. 6. God?

A. Yes, he is both God and man
Rom. 9. 5. in one person, the humane nature be-
1 Tim. 3. 16. ing united to his Divine person.

Phil. 2. 6, 7. Q. How did the Son of God become
Joh. 3. 13. man?

A. He was conceived by the Holy
Luk. 1. 35. Ghost, in the womb of the Virgin
 Mary, and in this respect also he is sty-
 led the Son of God.

Q. Wherefore was this wonderful
 conception?

Heb. 7. 26. A. One reason was, that he might
 be pure from all sin, wherewith the
 nature of others is polluted.

Q. Why should so glorious a person
 stoop so low as to become man?

A. That he might be fit to obtain
Heb. 2. 14, Redemption and salvation for man-
15, 16, 17. kind.

Q. What

Q. What is signified by his names Jesus and Christ?

A. Jesus signifies Saviour, and Christ Anointed, to let us understand that he is anointed or set apart to be our Saviour and Redeemer.

Q. How came man to stand in need of a Redeemer?

A. By reason of that sinful and miserable estate into which he fell.

Rom. 5, 6,

Q. How came sin and misery first into the world?

7, 8.

1 Joh. 3.

A. By the disobedience of our first Parents Adam and Eve.

5. 8.

Rom 5. 12.

Q. In what estate were they created?

A. In an holy and happy estate. Gen. 1. 26.

Q. What was the particular Sin by which they fell?

A. Their eating of the fruit of a certain tree in the Garden of Eden, of which God had commanded them not to eat, called the Tree of knowledge of good and evil.

Q. What mischief did this their sin and fall bring upon us?

Rom. 3. 23.

Rom. 5. 17,

A. By one mans disobedience many were made sinners, and the Fountain being unclean, so are the streams.

Joh. 14. 4.

Q. And what is our danger by reason of this our sinful condition?

Rom. 5. 15. *A.* We are liable to the wrath of
 16. God and to whatever miseries it shall
2 Cor. 5. 14. please him to inflict, either here or for
Eph. 2. 1, ever hereafter.

2, 3.

Q. What then did Christ intend in becoming the Redeemer of mankind.

Mat. 1. 21. *A.* To deliver men from under the
Act. 3. 26. guilt and power of sin, and to save
Col. 1. 21. them from misery, and restore them
 22. to the love and favour of God.

Q. How did he bring to pass this great work?

Luk. 9. 58. *A.* Becoming man, he lived a most
Joh. 8. 46. holy and afflicted life, by his doctrine
1 Pet. 2. and example shewing to men their du-
 21, 22, 23, ty; and died a shameful, painful death
 24. upon the Cross, that he might pur-
1 Pet. 3. 18. chase for us pardon of sin, with grace
Rom. 5. 1, 2. to heal our natures and fit us for glory.

Heb. 9. 14. *Q. By whom was Christ put to death?*

Mark. 15. *A.* Through the malice and pro-
 15. curement of the Jews, he was condem-
Mat. 22. ned to be crucified by Pontius Pilate

20. 21. Roman Governour, the Jews being then
 in subjection to the Romans.

*Q. But why did God spare man who
 had*

had sinned, and lay such sufferings on his innocent and beloved Son?

A. Because by this means he discovered his infinite mercy to mankind, and yet in a way that gave great honour to his justice, an atonement being made for sin, and a ransom paid that the sinner might be redeemed.

Joh. 3. 16.

1 Joh. 4. 10.

Rom. 3. 25.

26.

Mat. 20.

28.

Q. How is it for the honour of God not to pardon sin without an Atonement?

Rom. 5. 11.

1 Cor. 6. 20.

A. When God had made a law and threatned misery to the transgressours, if he had given no testimony of his displeasure upon the transgression of it, the world would have been apt to call his wisdom and holiness in question, to slight his authority, and be more bold to sin against him.

Q. How then do the sufferings of Christ vindicate the holiness and justice of God?

A. In that they do fully discover the horrid evil of sin, and the holiness and justice of God in his hatred of it, who would grant no pardon without the death of so glorious a person.

Rom. 3. 25.

Heb. 9. 22.

23.

1 Pet. 1.

18, 19.

Q. What is the proper effect of this Consideration?

B 4

A. To

A. To make men sensible of their danger, and humbled for their sins, and thereupon to hate and forsake them.

Q. How doth the death of Christ engage us to Repentance and Obedience?

2 Cor. 5. 15. *A.* The infinite love of God and the Redeemer herein revealed is apt to make men love so good a God, and to be careful to please him.

Rom. 2. 4.

1 Joh. 4. 19.

Q. What farther motive doth it afford hereto?

Luk. 23. 31. *A.* The consideration of what Christ himself suffered, for our sakes only, may assure us that dreadful vengeance will fall upon all those who reject this Saviour, and must in their own persons suffer for their sins; which consideration may well work upon all that love themselves to forsake their sins.

Heb. 10. 29.

1 Tim. 2. 6.

Q. For whom did Christ die?

1 Tim. 4.

A. Christ died for all men, that they might be saved upon condition

10.

Heb. 2. 9.

of their believing in him: and so he is

1 Joh. 2. 2.

Lord of all, as having bought them

2 Pet. 2. 1.

with his blood, and hath full power of

Rom. 14.

ruling, judging and disposing of them.

7. 8. 9.

Q. But who shall be actually saved

2 Cor. 5. 14.

by Christ?

15.

A. Only

A. Only they, who, upon hearing the Gospel, perform the condition therein required, of Believing in him. *Joh. 3. 16. Mar. 16.*

Q. What plainly is meant by this Believing in Christ, which is of so great necessity to our salvation?

A. Hereby is meant that we must so effectually believe that Jesus Christ is the Son of God, and Saviour of the world, as to become heartily willing to be saved by him, in the way appointed in his Gospel. *Joh. 1. 12. Joh. 7. 37. 38. Joh. 20. 31.*

Q. What way hath he appointed in the Gospel for our obtaining of salvation?

A. That we should unfeignedly repent us of all our sins, obey his commands, imitate his example, and for his sake alone hope for mercy and salvation from the free grace of God. *Act. 2. 38. Mar. 16. 24. Joh. 14, 15. 1 Joh. 2.*

Q. Is it not enough then for our salvation, to believe that our sins shall be pardoned, and to rely upon Christ for this pardon?

A. No, for unless we forsake our sins, all our confidence and reliance upon Christ is but fond presumption, since *Joh. 1. 6, 7. Mar. 7. 21. Heb. 5. 9.*
he

he is the Author of eternal salvation
only to those that obey him.

*Q. What then are Obedience and
Holiness as necessary as Faith?*

Heb. 12. 14. *A.* Yes, they are absolutely ne-
Gal. 5, 6. cessary, since without holiness we shall
Act. 15. 9. never see God, nor can we be put in-
Act. 26. to a state of justification, but by that
18. faith, which, if life be continued, will
certainly produce obedience.

*Q. When may a man be said to be in
a state of justification?*

Rom. 5. 1. *A.* When he is so far brought into
the favour of God, that, according to
the rule and tenour of the Gospel, if
he should die in that estate, he should
not be condemn'd for his sins.

*Q. And is there any thing beside a
reliance on Christs merits necessary to put
us at first into this state of justification?*

Act. 3. 19. *A.* Yes, there is also required of
2 Cor. 8. 5. us Repentance for sin, with a sincere
1 Pet. 1, 2. resolution to lead an holy life, which
is as necessarily included in a right re-
liance on Christ, as a resolution to fol-
low the directions of a Physician is in-
cluded in our relying on him for our
recovery.

Q. Are

Q. Are we then to account obedience the meritorious cause of our justification?

A. No, by no means, nor Faith *Heb. 1. 4.*
neither; for that is to be ascrib'd pure- *Heb. 9. 12.*
ly to the sufferings of Christ; only our *Eph. 2. 8,*
dependance upon him and resolution *9, 10.*
to obey him (both which do ever fol- *1st. 2. 14.*
low upon a true faith) are required as *17, 18, 19,*
the condition of this our justification. *20. &c.*

Q. What more is required of us to continue us in this state, and that we may be justified and saved at the day of judgment?

A. Even the actual performance of *Col. 1. 23.*
these resolutions, in living an holy life, *Mat. 24.*
and persevering therein to the end, is *13.*
the necessary condition of our conti- *Mat. 25.*
nuance in Gods favour, and of our *34, 35. &c.*
compleat justification and salvation at *2 Job. 9.*
the last day. *Rev. 22. 14.*

Q. What mean you by that Phrase that Christ descended into Hell?

A. I thereby understand his remain- *Act. 2. 24.*
ing under the power of death, his *26, 27. 31.*
soul being all this while in an invisible
state, as the souls of dead men are.

Q. How long did he thus remain under the power of death?

A. Till

Luk. 24.**26.***A.* Till the third day, on which he rose again from the dead.**1 Cor. 15. 4.***Q.* How long did he remain on earth after his Resurrection?**Act. 13. 9.***A.* Fourty days only, to give assurance of his Resurrection, and to instruct his Disciples; after which, he ascended into the highest heavens.*Q.* What mean you by his sitting at the right hand of God?**Mat. 28.****18.***A.* His being exalted as Mediatour to divine dominion and glory, all things**Heb. 1. 3.**

being delivered into his hands by the

Phil. 2. 9.

Father.

10, 11.*Q.* When will he fully manifest and declare his power?**Mat. 24.****30.***A.* When at the last day he shall come in power and glory to judge the**2 Tim. 4. 1.** world.*Q.* Who are the quick and the dead?*A.* All that shall then be found alive, and all that had been dead before.**Eccles. 12.****14.***Q.* For what are they to be judg'd?*A.* For all actions done in the body, whether good or bad, open or secret.**Rom. 2. 16.****2 Cor. 5. 10.***Q.* For what end must there be this future judgment?*A.* That

A. That God, the righteous governor of the world, may be glorified in his condemning and punishing the wicked, in his justifying and rewarding the righteous. *2 Thess. 1. 5, 6, 7, 8, 9. 10. Jude 15.*

Q. Who is the Holy ghost?

A. The third person of the sacred Trinity, proceeding from the Father and the Son, being one God with the Father and the Son. *Joh. 15. 26. 1 Cor. 2. 10, 11. 2 Cor. 13,*

Q. Why is the Divine Spirit called Holy? *14 1 Joh. 3. 7.*

A. Not only as he is holy in himself, but also as it is his peculiar office to make men holy. *2 Thess. 2. 13.*

Q. What hath he done, or still continues to do toward the making men holy? *Tit. 3. 5.*

A. He hath revealed the will of God in the holy Scriptures, and carries on the interest and design of Christ in the world, by turning mens hearts from the world to God, from sin to holiness. *2 Pet. 1. 21. Joh. 16. 13. Rom. 8. 13. Gal. 3. 22.*

Q. For what reasons do you believe that the holy Scripture was wrote by men inspired by the Holy ghost?

A. Because the Doctrines of it are so worthy of God, and have the confirmation of such miracles.

Q. Is

Q. Is the will of God perfectly revealed in Scripture?

Mat. 28. 20. *A.* God hath so perfectly revealed his will and our duty therein, that nothing ought to be required of us, either to be believed or practised, as necessary to salvation, which is not plainly contained in this his holy word.

2 Tim. 3. 15, 16, 17. *Rev. 22. 18, 19.* *Q. Are there not some Traditions as needful as the Scripture, and of equal value with it?*

Mat. 15. 9. *A.* We need no Traditions beside the Scripture: but the Tradition or delivery of Christian Religion, and the Holy Scriptures, from one generation to another, ever since the time of Christ and his Apostles, gives us great assurance of their truth, and helps us to judge what books belong to the Canon of Scripture, and what do not.

Q. How does the Holy Ghost carry on the work of Christ upon the souls of men?

1 Cor. 2. 12. *A.* By enlightning their minds to discern the vanity of the world and the evil of sin, and thereby enclining them to come to Christ, that through him, they may be reconciled to God, and made happy in his love.

Q. How

Q. How does the Spirit work these effects upon the Soul?

A. By opening our hearts to attend to the word, wherein our duty with the motives to it is revealed, and by keeping the truths thereof upon our minds till they become effectual to our conversion; though the way of its working cannot be distinctly told.

Q. Can a man be saved without the help of the Spirit?

A. No, for if any man have not the Spirit of Christ, he is none of his.

Q. To what end is the spirit so necessary?

A. Both to implant grace in our hearts, and to confirm and encrease the same; to comfort and guide us, to strengthen us against temptations, and to help us in the performance of all duties.

Q. To whom do we owe the praise of any good thing wrought in us or performed by us?

A. To the Spirit of God, who works in us both to will and to do.

Q. But where lies the fault, if men live all their days in sin, and are never converted

Act. 16. 14.

1 Thess. 2

13.

Joh. 17. 17.

Jer. 31. 33.

Joh. 3. 8.

Joh. 3. 5.

Rom. 8, 9.

1 Thess. 5.

23, 24.

2 Thess. 2.

16, 17.

Eph. 6. 10.

Rom. 8. 26.

Eph. 2. 8,

9. 10.

Phil. 2. 13.

converted and brought home to God?

Hos. 13. 9. *A.* Wholly on themselves and not
Isa. 5. 4. on God in the least.

Joh. 3. 19. *Q.* But how can that be? since his
 Spirit alone can sanctify them, can they
 help it if they are not sanctified?

Joh. 5. 40. *A.* Yes, for by their sloth and wil-
Act. 7. 51. fulness they grieve the good Spirit of
Mat. 13. God and hinder his workings; and by
 12. their not improving that grace they
 have already received, are themselves
 the cause why they receive no more.

Q. Is there then any thing to be done
 by us, in order to our own conversion
 and salvation?

Phil. 2. 12. *A.* Yes, for God commands us to
 work out our own salvation.

Prov. 14. *Q.* What is it that we are to do?

20. 21. *A.* We must hear and read the word
1 Tim. 4. of God, and consider of it; examine
 13. 15. our hearts and keep continual watch

Joh. 5. 39. over our ways, and earnestly beg of
1 Cor. 13. 5. God his holy Spirit, to enable us to do
Eph. 6. 18. what he requires of us.

Luk. 11. 13. *Q.* What do you mean when you say
Jam. 1. 5. you believe the Holy Catholick Church?

Eph. 4. 4. *A.* I do hereby profess to believe, that
 15. Jesus Christ hath a Church upon earth,
Col. 1. 18. made

made up of all his true and living mem- 1 Cor. 12.
bers, which may be called that Body 12.
whereof he is the Head.

*Q. Is there not some one Person here
on earth, appointed to be visible head o-
ver this Universal Church, who is to be
held Christs Vicar on Earth?*

*A. We read of no such thing in Isa. 49.23.
Scripture, and therefore have no rea- Rom. 13.1.
son to believe it; but under Christ, Act. 20.28.
Princes and Pastours are the Heads Heb. 13.17.
and Governours in their respective do- Eph. 2. 20.
minions and Churches. 21.*

Q. Why is this Church called holy?

*A. Because the members thereof are Eph. 5. 26,
separated from the rest of the world, 27.
dedicated to God, and engaged to ho- 1 Thess. 4.
liness in heart and life. 7.*

Q. Who are they that belong to this Church? Rom. 6. 4.
1 Pet. 1. 15.

*A. As to outward appearance, all
such who are baptized into the name of Mat. 28.
Christ, and do credibly profess their 19.
belief of the Gospel and their resolu- Eph. 4. 4, 5.
tion to obey it. Act. 8. 37.*

*Q. Who are the true and living mem- Rom. 10.
bers of this Church? 9, 10.*

C

A. Such

Rom. 2. 29. *A.* Such whose belief and life is agreeable to their profession.

Joh. 15. 5.

Q. Why is it called the Catholique or Universal Church?

Rom. 2.

10, 11.

Col. 3. 11.

A. To shew that it is not confin'd to any particular place or nation, as the Church of the Jews was, but is spread abroad over the face of the earth.

Q. Is it proper then to give the name of Catholick onely to those who are of this or that particular Church or Sect?

1 Cor. 1. 13.

A. No, not at all, but very unreasonable.

Q. How is it then that some say, that the Church of Rome is the Catholique Church?

A. There is neither sense nor charity in it, since it is as much as to say, that one part (and a bad one too) is the whole; and that no man can be a true Christian, except he be of the Church of Rome.

Q. Are not all Christians in the world bound to be subject to the Church of Rome?

1 Cor. 1. 12.

A. No, not though it should be The Cephass Reformed, any more than they are here named bound

bound to be subject to the Church of *was St. Peter*
England or Scotland, which are but *ter (see Joh.*
 parts of the Universal Church; And *1. 42.) who*
 many good Christians there were in *therefore*
 the world, before there was a Church *could not be*
 at Rome, and many have been since, *Head of the*
 who perhaps never heard of any such *whole church*
 place. *much less the*

Q. Is it not all one then to be Papists
and Catholicks? *Popes his*
pretended

A. Upon no account, since Papists
 (how many so ever they be) are but a
 particular Sect of Christians, as Ana-
 baptists or Quakers are, and a Sect
 that hath done a world of mischief to
 the Church of God, by their dange-
 rous innovations, both in opinion and
 practice. *Successours.*

Q. Who then is properly and truly a
Catholick Christian?

A. He that heartily believes all *Mar. 16.*
 that Jesus Christ hath revealed, and *16.*
 sincerely endeavours to do all that he *Act. 10.*
 hath commanded, is the true Catho- *34, 35.*
 lick, of what Church or nation soever *Gal. 6. 15.*
 he be. *16.*

Q. What is one of the best signs of *Rom. 14.*
such a true Catholick? *17, 18.*

Job. 13. 35.

Rom. 14.

3, 4.

A. To have a great deal of charity for all his fellow Christians, though they are not in all things of the same opinion with himself.

Q. And does that sign agree to that Sect who absurdly call themselves *Romane Catholicks*?

A. Less than to any other Sect whatever, for they are bound by the definitions of Popes & Councils (which if they contradict, they cannot be Papists) to judge all men damn'd that are not of their Sect, thereby condemning many millions of Christians far better than themselves; which horrid uncharitableness, is enough to keep wise men from amongst them.

Q. Are the Churches which be reformed from Popish innovations parts of the Catholick Church of Christ?

A. Yes, and the best and soundest parts thereof, agreeing in all matters of substance, with the Church of Christ in all ages and nations of the world.

Q. How prove you that?

A. In that these reformed Churches (as particularly our Church of England) do profess to hold nothing

is necessary to salvation, which is not contained in the holy Scriptures; which same Scriptures are received and believ'd by all other Christian Churches, who do thereby approve of all that we hold as necessary.

Q. But why did these reformed Churches at first depart from Communion with the Church of Rome?

A. Because the Romish Church imposed such new fangled doctrines and practises, as were plainly contrary to the word of God; and therefore it was in those things to be departed from, by all those who would conform themselves to the ancient Church, as it was settled by Christ and his Apostles.

Q. What mean you by Communion of Saints?

A. That Communion which Saints have with God, and Christ their Head, by partaking of his Holy Spirit; and with one another in their mutual likeness and love, and in their assembling together for the worship of God.

Q. What mean you by saying you believe the Forgiveness of Sins?

A. I hereby profess to believe, that

*Rom. 16,
17, 18.*

*1 Joh. 1. 3.
1 Cor. 12,
13.
Act. 2. 42.
Heb. 10. 25.*

1 Joh. 1. 7.

Eph. 4. 32. they who repent of their sins, trust in
1 Theff. 1. 10. and obey the Lord Jesus, shall, for his
 sake, find God so gracious to them, as
 to free them from that condemnation
 and punishment to which their sins
 made them liable.

*Q. What mean you by Resurrection
 of the Body ?*

1 Cor. 15. 51. *A.* I hereby profess to believe, that
 at the last day, God will raise up all
1 Theff. 4. 14. 15. 16. that were dead, and change those that
 are then alive, and that they shall ap-
Joh. 5. 28, 29. pear before the Judgment-Seat of
 Christ.

Q. What mean you by Life everlasting ?

2 Tim. 1. 10. 46. *A.* I do hereby profess my belief
Mat. 25. 46. of a future state after this life, where-
 in the Righteous shall enjoy everlasting
Rom. 2. 6, 7, 8, 9, 10. happiness, and the wicked shall be sen-
 tenced into everlasting torments.

*Q. But does it not seem very harsh to
 think, that God should punish any the
 worst of sinners with everlasting tor-
 ments ?*

Deut. 30. 15. &c. *A.* No, not when we consider
Joh. 3. 16, 17. what gracious terms were proposed to
 them, for their obtaining of glory, and
 esca-

escaping of this misery ; and how they *Prov. 8. 36.*
 themselves did wilfully refuse the of- *Joh. 5. 40.*
 fers of grace, when they know this *Act. 13. 46.*
 misery would follow upon that refusal.

*Q. What then is safest for us all to
 do in this case ?*

*A. So to believe and fear these ter- Mar. 9. 43,
 rible threatnings of Christ, as to take 44. &c.
 the only sure way to escape them, by Ezek. 18.
 obeying his commands ; rather than 29, 30.
 to quarrel with them, or presume they Jer. 5. 12,
 will prove false. 13, 14.*

So much for the Articles of your
 Belief.

H Ave you also a brief Summary of the
 whole duty of man in reference to
 is practice ?

A. Yes, the ten commandments.

Q. Rehearse the first.

*A. I am the Lord thy God, which Exod. 20. 1,
 brought thee out of the land of Egypt, 2, 3. &c.
 out of the house of bondage. Thou
 shalt have no other Gods before me.*

*Q. What learn you from the first
 commandment and the Preface set be-
 fore it ?*

A. I hence learn, that we are bound

to acknowledge that God, who is our Maker, Owner, and the giver of all our mercies, to be the only true and living God, and to behave our selves toward him accordingly.

Q. How doth it beſeem us creatures to behave our ſelves toward this our God?

Mark. 12. 30. A. We are bound to love him with our highest love, to put our whole

1 Tim. 6. 17. confidence in him; to reverence, ad-

Heb. 12. 28. mire and rejoyce in him; to pray to

Pſal. 86. 9. him and praise him; to obey all his

Phil. 4. 4. 6. commands without grudging, and to

Deut. 28. submit to all his providences without

14, 15. murmuring or repining.

Pſal. 119. Q. Which is the ſecond Command-

127, 128. ment?

1 Cor. 10. 19. A. Thou ſhalt not make to thy ſelf any graven Image, or any likenes of

1 Pet. 5, 6. any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou ſhalt not bow down thy ſelf to them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhewing mercy

mercy unto thousands of them that love me and keep my commandments.

Q. What are we taught in the second Commandment ?

A. The second Commandment teacheth us to worship God according to his own appointment, and to take special heed that we make not any image or picture of him ; nor give religious worship to an Image, upon any pretence whatsoever.

Q. What reason do you find given for the engaging our obedience to this Command ?

A. The reason here given is, that God is a jealous God, who therefore will not suffer himself to be dishonoured, by mens making and worshipping any thing as an Image of him, but will severely punish such idolaters and their posterity ; whilst the true lovers and worshippers of him shall be plentifully rewarded, even to many generations.

Q. What other reason do you find given in the repetition of the Law ? Deut. 4. 12, 15, 16. &c.

A. We there find this farther added

ded, that when God spake to the children of *Israel*, they only heard a voice, but saw no similitude, (or bodily shape) and therefore it is unreasonable to make any image or resemblance of him.

Q. How ought we then to conceive of God when we worship him?

A. We ought not to conceive of him under any bodily shape, but as a spiritual Being, infinitely wise and powerful, holy, just and good; who fills both heaven and earth with his presence, and in his essence is unsearchable.

Isa. 40. 18.

Joh. 4. 24.

1 Tim. 1.

17.

Psal. 116.

5.

Jer. 23, 23,

24.

Joh 11. 7.

Q. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. What are we taught in the third Commandment?

A. The third Commandment enjoins us to have so great reverence for God, as not to take his name in vain.

Q. Who are they that take Gods name in vain?

A. Chiefly

A. Chiefly they who dare swear *Lev. 19. 12.* falsely by the name of God, and they *Prov. 30. 9.* also who in their passion or ordinary *Mat. 5. 33,* discourse, break forth into swearing. *34, 35, 36.*

Q. What Rule hath Christ given for our ordinary communication, that we may avoid swearing?

A. That we should barely affirm or deny a thing, using yes or no, or the like expressions, without oaths or imprecations. *Mat. 5. 37. Jam. 5. 12.*

Q. Is it enough to justify these common oaths, that some men will not (as is pretended) believe others, except they swear.

A. No, this is but a vain excuse, since sober and good men are easily believed on their bare word, and common swearers are seldome thought to make conscience even of what they swear.

Q. Is it not enough to justify these oaths, that what is sworn is truth?

A. No, for an oath must be taken *Heb. 6. 16.* only when we are lawfully called thereto, in some weigh'y case which cannot otherwise be well determined.

Q. Who

Q. Who else may be said to take the name of God in vain?

A. They who are careless and irreverent in the worship of God, and they who upon every light occasion cry out, oh God, or oh Lord, when they have no sense nor thought of that glorious Majesty, whose sacred name they rashly mention.

Q. What reason is urged to keep us from this sin?

A. The consideration of that vengeance, which, sooner or later, God will certainly execute upon those who are guilty of this profaneness and contempt of his Majesty.

Q. What is the fourth Commandment?

A. Remember the Sabbath day to keep it holy; six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth,

earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. What are you taught in the fourth Commandment?

A. The fourth Commandment teacheth us that it is our duty to set apart one day in seven, for the solemn worship and service of God.

Q. What reason is here mentioned for the enforcing this Command?

A. Gods allowance of six days in the week for our worldly employments, and his own example in resting on the seventh, when he had made the world in six days before.

Q. Which day in the seven did the Jews keep their Sabbath?

A. They kept the seventh day, which we now call Saturday.

Q. Why do we Christians keep the first day of the week?

A. In remembrance of our redemption wrought by the Lord Jesus, especially of his Resurrection, which was upon the first day of the week. Mar. 16.9.

Q. What

Q. What warrant have we for so doing?

A. The example of the Apostles and primitive Christians recorded in Scripture, where this day is styled the Lords day; the practice of the Church of God in all ages since; as also the custom of our own Church, and the commands of our Rulers both in Church and State.

Q. How ought we to spend the Lords day?

A. In the worship and Service of God, both publick and private; especially in meditating on and praising him for his works of Creation and Redemption.

Q. Are there no works lawful on this day?

*Luk. 13.
15, 16.*

A. Yes, works of necessity and mercy, whether to man or beast, but we ought to abstain from such employments and recreations, as either prevent the duties of this day, or else hinder our due profiting by them.

Q. What is to be done in private, that we may best profit by the publick service of this day?

A. We

A. We ought by prayer and serious consideration to prepare our selves before-hand for the publick worship of God ; and when we come home, to meditate on what we have heard ; and Masters of Families ought to pray with and instruct those that are under their charge.

Q. Who are they then that do not remember this day to keep it holy, but profane it ?

A. They , who , without any necessity, take journeys, or follow their employments on this day, or else spend the same in idleness and pleasure ; neglecting the service of God in publick, or in their Family, accounting it a burden to spend a day in works of Piety and devotion.

Thus much of the Commandments of the first Table, which enjoin the duties we owe more immediately to God. Now follow those of the second Table, which respect our duty to man.

What is the fifth Commandment ?

A. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

Q. What

Q. What are we taught in the fifth Commandment?

Mark. 7. *A.* The fifth Commandment teacheth us to honour our Parents, obeying all their lawful commands, succouring and maintaining them, if they stand in need of our help.

Q. Are there none beside our natural Parents to whom we owe obedience?

Rom. 13. 1. *A.* Yes, we are also bound to reverence and obey all those, who, by their place and power, may well be called our Parents, to wit, the civil Magistrate and our Spiritual Pastours and Teachers. Servants must be subject to their Masters, shewing all diligence and faithfulness, and we must give due honour and respect to all those who are in any regard our Superiours.

Q. What promise is made to those who keep this Commandment?

A. A promise of long life and prosperity, so far as God shall see it for their good.

Q. What reason may be given why this promise was made peculiarly to the keeping of this Command?

A. Because obedience and Subjection

tion, both in families and kingdomes, *Mat. 5. 5.*
ordinarily produce that peace and qui-
etness, which tends very much to our
happinefs even in this world.

Q. What is the sixth Commandment ?

A. Thou shalt not kill.

*Q. What is forbidden in this Com-
mandment ?*

*A. The murdering of our selves,
or any other person.*

*Q. Is it sufficient, if we abstain
only from murder ?*

A. No, but we moreover ought to *Mat. 5. 22.*
abstain from all rash anger, inward *Eph. 4. 31.*
malice and revenge, from railing and *Gal. 5. 20.*
provoking language, from quarrelling *Col. 3. 12.*
and fighting. *13.*

*Q. But what if others shall injure
us in word or deed, may we not return the
like to them ?*

A. No, but we must bless them *1 Pet. 3. 9.*
who curse us, do good to them that *Mat. 5. 44.*
hate us, forgive and love our very e- *Rom. 12.*
nemies, that so we may overcome evil *19, 20, 21.*
with good.

*Q. Is there then no way of seeking
our own right when we are injured and
abused ?*

D

A. Yes,

I Cor. 6.
4. 5.

A. Yes, by just and lawful means we may seek our right, but without any malice or revenge in our hearts.

Q. Is there any case wherein the taking away of a mans life may be allowed?

Rom. 13. 4.

A. Yes, in execution of publick justice upon malefactours; in a lawful war, or when we are constrained to it in the just defence of our own lives.

Q. Who may be said to break this Command by taking away their own lives?

A. Not only they who lay violent hands on themselves, but all those who by immoderate eating and drinking, or any such wicked and wilful course, destroy their health, and so shorten their days.

Q. What is the seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth adultery and fornication, with all the occasions and beginnings of these sins.

Q. From

Q. From what particularly ought we to abstain in obedience to this Commandment?

A. We ought carefully to abstain *Mat. 5. 28.*
from all immodest looks, unchaste *Eph. 5. 4.*
thoughts and discourses, from wanton *1. Tim. 2. 9.*
songs, books and pictures; from lascivious dalliance, light carriage and attire, from idleness and intemperance, the usual occasions of farther wickedness. *Rom. 13. 13.*

Q. What is the eighth Commandment?

A. Thou shalt not steal,

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth, our doing any thing unjustly *1 Cor. 6. 8, 9, 10.*
to the lessening of our neighbour's estate, whether by stealing from him, *Rom. 13. 8.*
or by cozenage and cheating in our *1. Tim. 5. 4.*
bargains; by wilful neglect to pay our debts; or by oppression and extortion.

Q. Is this all that is required of us, not to rob others of their wealth?

A. No, But we must moreover be ready to lend or give to those that need, *Mat. 5. 42.*
according to our ability. *Gal. 6. 10.*

Q. What especially is to be done by us that we may avoid the breach of this Commandment ?

Eph. 4. 28. A. We ought diligently to follow Tit. 3. 14. our several honest callings and employments ; and to live in such a sober 2 Theff. 3. 10. 11, 12. and thrifty manner, suitable to our estates and conditions, that we may be able to pay our debts, and relieve the poor ; and so shall not be put upon stealing, gaming, cheating, or any wicked course for our livelihood.

Q. What is the ninth Commandment ?

A. Thou shalt not bear false witness against thy neighbour.

Q. What are we especially enjoined in this ninth Commandment ?

A. That when in any case we are called to be witnesses, we speak nothing but the truth.

Q. What farther ought we to abstain from ?

A. We ought to abstain from raising, receiving or spreading false reports of our neighbour, and from doing any thing to lessen his just esteem ; from rash and uncharitable censures ;
Rom. 1. 29, 30. Tit. 3. 2. Jam. 4. 11. Mat. 7. 1.
 from

Lev. 19. 16.
1 Tim. 5.
13.

Col. 3. 9.

10

Heb. 13. 5.
Gal. 5. 21.
 26.
1am. 5. 9.

Rom. 13. 9,
Mat. 7. 12,

their Servants, as they themselves were they servants, would in reason desire to be dealt with; we must not give that ill language to others, nor raise or entertain such stories of them, as we our selves cannot bear, when we are so us'd; The Seller must deal as honestly and justly, as he desires to be dealt with, when he comes to buy, &c.

Q. Can you by your own power perform these duties required of you?

*2 Cor. 3. 5. A. No, but we need the assistance
Jam. 1. 5. of Gods grace, which we are to seek
for by prayer.*

Q. To whom ought our prayers to be made?

*Psal. 65. 2. A. To God only, in the name of
Col. 3. 17. Jesus Christ.*

Q. May we not then pray to Angels and Saints?

Col. 2. 18. A. No, for we have no warrant for it from Scripture, (which, in so weighty a matter of religion, is necessary) but very much against it.

Q. Name to me some one Text of Scripture, where we are commanded to worship God only.

*A. Mat. 4. 10. Thou shalt worship
ship*

ship the Lord thy God, and him only shalt thou serve.

Q. Where are we expressly forbidden the worship of Angels?

A. In Rev. 22. 9. when St. John being about to worship the Angel, he said to him, see thou do it not, for I am thy fellow-servant, worship God.

Q. But may we not pray to Saints and Angels, as our Mediatours, that they would pray to God for us; as when we put up a petition to the King, we make use of some Courtier to present it for us?

A. No, for there is no likeness in the case, God himself being most gracious and always near to us; and moreover it tends to the great dishonour of the Lord Jesus, who is our only Mediatour, by whom we are to offer up our prayers to God. *Psal. 34. 15. Jer. 23. 23.*

Q. Name me some one Text to prove that Christ is our onely Mediatour.

A. 1 Tim. 2. 5. There is one God, and one Mediatour betwixt God and Men, the Man Christ Jesus.

Q. What farther reason can you alledge against praying to Saints and Angels?

D 4

A. It

Job. 14. 21. *A.* It is in vain to pray to them, be-
Isa. 63. 16. cause we have no reason to believe that
Jer. 23, 24. they can hear the prayers that are
 made to them from several parts of the
 world; it being proper to God only
 to be in all places at once.

Q. Is it lawful before hand to know
 the words we intend to use in prayer,
 that is, to use a form of our own or others
 making?

A. Yes, it is lawful, since it is no
 where forbidden in Scripture, and the
 directions there given concerning pray-
 er may be practised either with or
 without a form.

Jude 20. *Q.* But we are taught in Scripture
Eph. 6. 18. to pray with or in the Spirit; and does
 not that forbid the use of a Form?

A. No, not at all, since we may
 pray with the Spirit, even then when
 we use a Form.

Q. When therefore may a man be
 said to pray with the Spirit?

A. When in his prayers he is hear-
 ty and serious, his soul being filled
 with those holy desires and affections,
 which are wrought in him by the Spi-
 rit of God.

Q. Is

Q. Is there in the Gospel any Form given us for our direction in prayer?

A. Yes, that which Christ taught his Disciples, and therefore called the Lords prayer.

Q. Let me hear you repeat it.

A. Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is in heaven, Give us this day our daily bread, and forgive us our trespasses, as we forgive those that trespass against us, and Lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the power, and the glory, for ever and ever. Amen. *Mat 6. 9. &c.*

Q. Into what parts may this prayer fitly be divided?

A. The Preface, six petitions, and the Conclusion.

Q. What learn you from the Preface, Our Father which art in heaven?

A. That in all our addressesto God we ought to come before him with humility and reverence, and yet with a firm confidence in his fatherly mercy and goodness.

Q. What do you pray for in the first Petition

Petition, Hallowed be thy name?

A. That God may be known, honoured and worshiped aright both by us, and the whole world.

Q. What do you pray for in the second *Petition*, Thy kingdom come?

A. That God may rule in the hearts and lives of men by his Spirit and laws; that the Church may be enlarged by the conversion of Heathens and Infidels, and that the coming of Christ in glory may be hastned.

Q. What do you pray for in the third *Petition*, which is, Thy will be done in earth as it is in heaven.

A. We herein pray that God would so conform all our hearts to his will, that we may (in our measure) serve and honour him as faithfully, chearfully and unweariedly, as the blessed Spirits in heaven do.

Q. What pray you for in the fourth, Give us this day our daily bread?

A. We herein pray that God would of his mercy afford to our Bodies such a measure of things needful and convenient, as our daily necessities call for.

Q. What pray you for in the fifth *petition*,

tion, Forgive us our trespasses, as we forgive them that trespass against us?

A. We herein pray that God would be merciful unto us, and not inflict on us those punishments which we for our sins have deserved.

Q. What means that expression, as we forgive them that trespass against us?

A. We hereby profess both that it *Mat. 6. 14, 15.* is our duty and our practice, to forgive such as trespass against us; and are thence encouraged to hope for mercy from God, this forgiveness of others being one condition of his forgiving us.

Q. When may we be said to forgive him that trespassed against us?

A. When we bear no more grudge nor ill will to him than to any other; nor would revenge our selves, by doing him any injury, if it lay in our power; nor do rejoyce in any hurt that does befall him, but are ready to do him good, if he stand in need of our help.

Q. What then is their case, who, though they know this rule in the Gospel, and

and daily say this prayer, yet will not forgive men their trespasses?

A. They are guilty of lying to God in their prayers, and do moreover, in effect, desire God not to forgive their sins, but to punish them with everlasting damnation.

Q. What is the best motive to the performance of this so needful and difficult duty of forgiving Offendours?

Mat. 18.

32, 33, 34,
35.

A. Gods readiness to pardon us, who have yet done infinitely more against him, than any of our fellow-creatures can possibly do against us; the serious consideration whereof, will be apt to make us such towards others, as we desire God should be toward us.

Q. What do we pray for in the sixth petition, Lead us not into temptation, but deliver us from evil.

A. We herein pray, that God would not leave us to our selves, to run into temptation and sin, but that he would make us ever so watchful and diligent, that we may either avoid the occasions of sin, or, through the help of his grace, may overcome the temptations we meet with.

Q. To

Q. To what use serve those words in the conclusion, For thine is the kingdom, the power, and the glory, for ever and ever?

A. These words serve as our encouragement, to ask all these things from God, to whom alone belongs all power and dominion; and they direct us to render all praise and glory to his eternal and ever-blessed Majesty.

Q. Wherefore do we say Amen, at the end of this and other prayers.

A. This word *Amen* (which signifies as much as *verily*, or *so be it*) is used, to express the earnest desire and great hopes we have, that our prayers will be heard and answered.

To

To those especially for
 whose use the following
 Forms of *Prayer*
 were intended.

Beloved Friends.

You might with some reason
 be displeased with me,
 should I question your be-
 lief of the being of a God, and of
 your relation to him, as he is your
 Creator, Ruler and Benefactor:
 but you can have no reason to be
 displeased with me for exhorting
 you to the performance of that du-
 ty, which this belief doth strongly
 engage you to, that is, to testify
 your acknowledgment of God and
 dependance upon him, by your dai-
 ly offering up a sacrifice of prayer
 and praise to his Divine Majesty.

For

For if you dare live at such a distance from God, as not to come before him, and worship him, its much to be feared, you do not heartily believe that he is, or that he is a Rewarder of them that diligently seek him. And this while, alas! how little do you differ from Heathens, though you may carry the name of Christians? And if wrath shall be poured out on the Heathen kingdoms and families, that know not God, nor call upon his name, (Jer. 10. 25.) do you think it shall fare any better with the Families of those who are called Christians, if, whilst they profess to know God, they do not worship and glorifie him as God? Nay rather shall they not have a greater condemnation?

But I need not, I hope, stand arguing with you, to shew either the necessity, the reasonableness or benefit

benefit of this duty of prayer in general, or of praying with your families. If there should be any so perverse and quarrelsome, as to call for arguments; instead thereof, to such let me only say, If indeed you think, that neither you nor yours are any way related to God, nor owe him any service, you may at your pleasure (and also at your peril) forbear to render him any. If you think you stand in no need of daily protection, or of any mercy either for soul or body, or think that God cannot supply you therewith, then chuse whether you will pray to him or no. And if you are not every day beholden to God for some good thing or other, then you may neglect to give him thanks for his goodness. And if on a Sick-bed, or at a dying hour, you think there will be no need of prayer, you may then omit it

E

in

in the time of life and health.

But for all those, who would not be thought guilty of such Atheism and profaneness, I would beseech them to make conscience of this duty.

To this end let me advise you, every day, morning, and evening, to take the most convenient time, when your whole family can come together, and then to joyn all in humble, solemn prayer and praise to that great and glorious God, who is the maker and preserver of us all. And for your more orderly performance of this duty, if you have no better helps at hand, you may, if you see good, make use of the Forms ensuing, compos'd for that purpose.

Here fall not, I beseech you, to devising of excuses to shift off this work any more than you would do, if you and your Family

wily were invited to a feast, or to share in some great Dole.

For shame pretend not you are so poor, or so hard wrought, that you cannot spare time for this service of God, as if this was only for rich men, who have nothing else to do. I know, indeed, there is more required of them than of you that are poorer: but yet you have souls to save as well as they; and therefore, if you have any love for yourselves, you will be as willing to take what pains you can to save them. You would not leave it to rich men only, to eat, and drink, and sleep; nor should you any more leave it to them only, to pray to God, and to read and hear his word: since these works of religion are for your own interest, even for the health and happiness of your souls, as those common actions are for the preserving of your bodily life.

Moreover I am fully perswaded, that if you cast up your accounts right, you shall never find yourselves one penny the poorer at the years end, for having spent every day one quarter or half an hour, in prayer to God, in reading and meditating on his holy word, or in any other such good employment. And yet more for your encouragement, I dare assure you, that at your lives end, you shall never repent of the time thus spent, no not though it had been twice as much, if in all other parts of religion you shall have been equally careful.

Much more might be said ; but I shall only add, to you that cry out, how little time you have, and therefore grudge to allow any of it for holy duties, I very much suspect, that you can every day spend much more than these would take up, in
idleness

idleness and vanity, nay perhaps in the Alehouse, to the great hurt of body, soul and estate. Bethink you then soberly, when all your time comes to be reckoned for, which way of spending it will be most to your comfort, and now do accordingly. Or if you say you have no time to throw away thus idly, yet what a great matter would it be, to rise one quarter of an hour sooner than usual, and to spend that time in prayer? you could do more than this for your own pleasure, or for a small profit; and shall not the love of God and your duty to him prevail as much with you?

Nor yet think it will be enough for your excuse, to pretend, that your employment is of that nature, that your Family cannot come together for prayer, especially not in the morning, (which is like to

be the plea of the Husbandman rather than the Tradesman) This I say, will not excuse your neglect, since I question not, but that by appointing your time of prayer a little earlier, or by a prudent contrivance of your affairs, you may ordinarily avoid this difficulty.

This I speak upon good grounds, since there are many, whose business in the world is as great as yours, and their callings the very same, who can yet well enough keep up Family prayer, without any such inconvenience as you would pretend. And what, pray, should hinder, but you may do the same, if you have but the same love to God and zeal for his worship that they have.

But however, when some of the Family are necessarily absent, let as many come together as can, and lay a charge upon your children or servants,

servants, when at any time they cannot joyn with you in the Family, that they be sure to take some time to pray to God by themselves in private ; for which purpose I have added two shorter Forms for those of the younger sort.

And indeed I would advise all, beside their performance of Family-duties, to set apart some little time (once in a day at least) for their more secret prayer to God, which seems plainly enjoyned by our Saviour himself, Mat. 6. 6. When thou prayest, enter into thy Closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Nor can I well see, how that man is ever like to hold on in a religious course of life, who is not wont thus privately to betake himself to God,

there to make his particular confessions, petitions, and returns of praise, and to ease himself of whatever burden lies on his mind, which before others he cannot so freely do. And in these private prayers, there is not commonly so much need of a Form: all our work now being to express the desires of our own souls to God only, even to such a God as looks at the sincerity of the heart, and not at the nimbleness or eloquence of our tongues. Nor indeed is it likely any Form should fully reach to every mans particular case. But your best help will be, to get well acquainted with the state of your own souls; to know well your sins, your temptations, your necessities and dangers; and to get deeply affected with the sense of your spiritual and eternal concerns: and then do but with uprightness and humility represent the

the very inward sense of your souls to God, in the name of his Son Jesus, and you shall never fail of acceptance, through any weakness of expression: Tea, remember, it is this inward sincerity of heart that must at all times accompany your prayers, if ever you hope for acceptance.

And therefore, before I conclude, let me make it my earnest request to you, that you take special heed to the frame of your hearts, whenever you come before God in prayer, as in all other holy duties you ought. Think it not enough to speak a few good words upon your knees, evening and morning, with a seeming reverence, whilst in the mean time, your hearts are never moved or affected with what you are doing. This is such a lip-service as neither will be acceptable to God, nor will do any good to
your

your selves. Leave it to poor ignorant and deluded Papists, to number their prayers by their beads, and to think they have served God very well, when they have patter'd over so many Creeds, Pater-nosters and Ave-maries; a devotion which a Parrot might go near to learn, and sufficiently shews that Ignorance is the Mother of it. But you who, through the mercy of God, do live in a Church, where you have been better taught, do you shew forth the fruit of your teaching and knowledge; and that, by offering up to God those services which be seem reasonable creatures: and which are suited to the nature of him whom you serve, who is a spirit, and will be worshiped in spirit and truth; who is a living God, and will not be put off with a dead carcase, with the bare moving of lips,

lips, the noise of words, or posture of the body, but will have all the powers and faculties of our souls employed in the duties we perform to him. This is part of that reasonable service, which he now especially requires from us, instead of the sacrifice of beasts, and the burden of lifeless ceremonies, which were used in the Jewish Church before Christs coming, Rom. 12. 1.

See, then, I beseech you, that your very hearts and souls go along with your tongues in prayer; and let your affections be suited to the several parts thereof. This is the true praying in the Spirit, whether with or without a Form. Let your confession of sin be attended with a deep sorrow and humiliation for it, with a bitter hatred of, and strong resolutions against it. Think what a frame you should be in, and what earnestness you should use, if
begging

begging for your life of a Prince or
 Judge ; and labour to be like af-
 fected, whilst you are begging from
 God forgiveness of sins and eter-
 nal life. Whilst you are blessing
 God for his goodness, let your hearts
 be drawn forth to the exercise of
 holy love and delight in him. In-
 wardly thirst after that grace you
 pray for, resolving with diligence
 to labour for it, &c.

And by what I have now said,
 you may plainly perceive, that the
 sincerity of your hearts in prayer is
 to be known, not so much by your
 present fervour and affection, as
 by your behaviour afterward, and
 by the constant tenour of your lives.
 He, and he only is the true worship-
 per of God, and prays to him a-
 right, who, by his daily actions and
 endeavours, doth manifest the
 same inward settled apprehensions
 and desires, which his words
 express

or express whilst he is praying.
 For instance, you beg of God,
 to take off your hearts from the
 world, and all things here below,
 and to increase in you a love to
 himself, to his Son Jesus, and to
 the glory which is above. Now to
 manifest that you are sincere in this
 request, you must do your part to-
 ward the obtaining of what you
 beg, that is, you must set your selves
 to the serious consideration of the
 vanity, the shortness and empti-
 ness of present things; you must
 consider the nature of your own
 souls, and the allsufficiency of God;
 you must reflect upon the goodness
 he hath already shown, the love
 of Christ in dying for us, and the
 great and precious promises of
 the Gospel: and by this means you
 shall find the Spirit of God wor-
 king in you those graces which you
 pray for. So when you pray a-
 gainst

gainst this or that sin, to which you are most enclined, and in danger of, you must both use particular considerations against it, and must keep out of the temptations, avoid the place and company where you are like to be drawn to it, &c. Otherwise what do you but solemnly mock God? As if one man should come to another, and with a great deal of adoe beg his help in any labour, and then run away and never set's own hand to't. Or as if a man should pray to have his house kept from burning, and then straight way go and put fire to it. In prayers for temporal mercies you do not do thus: for beside praying for your daily bread, you take pains to get it, in your several trades and employments. And do you think you are not bound to do as much for your souls as for your bodies? Or have you pro-
 mises

mises of grace, any more than
 of daily bread, without endea-
 vouring for it in the way God hath
 set you? Nay, rather, whereas
 you are oft restrained from too
 much care about the world, you are
 again and again enjoyned to la-
 bour for the meat which endures
 to everlasting life, *Joh. 6. 27.*

For the Lords sake, then be-
 ware of cheating your souls with
 that common mistake, which is
 the ruine of thousands, both of
 this party and that, whilst they
 foolishly imagine, that their much
 praying and hearing will serve
 turn for their salvation, instead
 of an holy heart and life; and so
 they are but devout in the Church
 or Closet, it matters not what li-
 berty they take in the market, in
 the shop, or at the Alehouse; and
 when they have but said a good
 prayer in the morning, they may
 do

do what they list all the day after,
or at least, they can make all whole
by praying devoutly at night.

How grossly do such men abuse
themselves and their services, who
would by these excuse themselves
from holiness, when as one great rea-
son of them is to help and streng-
then us for strict and holy living.

And therefore have I endeavou-
red so to contrive the ensuing
Forms, that they who use them
might even thereby find themselves
instructed and engaged to be holy
in all manner of Conversation.
For which there seems sufficient
warrant in our Blessed Saviours
own example, in that most abso-
lute Form which he hath given us,
whilst, with the petition for that
great and comprehensive mercy of
the Gospel, Forgiveness of sins,
he hath interwoven an engagement
to that great duty (which will
prove

proves to be Christians indeed) the forgiving of all those who who have trespass against us.

Let this then be firmly believed, and deeply fixt in your minds; that as you would be loth to take up with a parcel of good words from your servants every day, instead of the work you set them; so no more will God be put off with prayers, Sermons, or any thing, instead of a sincere and hearty endeavour to render a constant, universal obedience to his pure and righteous commands. Christ himself hath plainly enough told us, what's like to become of all those, who only cry Lord, Lord, and yet do not obey the will of God, Mat. 7. 21. We must wash our hands in innocency, and so compass Gods Altar, if we would have our offerings accepted of him, Psal. 26. 6.

F

And

And beside our endeavours to glorifie God by offering up of praise, we must order our conversation aright, if ever we would see the salvation of God, Psal. 50. 23. Of almost all men I know, I pray God deliver my soul from the state of those, who can pray devoutly, (be it with book or without) and yet go on in sin securely.

But 'tis time for me to conclude, though I have much ado to confine my self on so needful a Subject. To shut up all then: who-ever thou art that readeſt this, Let thy soul (to use the Psalmists phrase, Psal. 63. 8.) follow hard after God, in earnest prayer, both in the Church, thy Closet, and thy Family: and beside this, do thou follow after peace and holiness, (Heb. 12. 14.) in thy life and conversation; so shalt

(67)

shalt thou certainly see and enjoy
God in that glory, where prayers
shall be turned into everlasting
praises. Amen.

F 2

Mor-

MORNING PRAYER
for a Family.

Most Holy and ever-blessed Majesty, Thou renewest thy mercies upon us every Morning ; and every Morning we desire to renew our thanksgivings. And here we are now come before thee, humbly to offer up thanks and praise for our safety and refreshment this last night, to thee the God of love, who givest us daily cause to admire thy bounty, and to speak good of thy name. We acknowledge thee, oh God, to be our Maker and Preserver ; thou didst at first give us life and reason ; and from thee it is we have received all the comforts of life, from the very day of our birth to this present morning. Through thy goodness it is we have enjoyed any measure of health and strength, and have been furnisht with things needfull and convenient for this present state. Thy good hand of providence hath still been over us, either in keeping us out of dangers and troubles, or else in supporting

porting and helping us under them, or
 in delivering us out of the same. For
 these and all other thy mercies, at any
 time bestowed on us or ours, or any of
 the Sons of men, we desire to render
 humble and hearty praise to thy divine
 Majesty. Yea, blessed, and for ever
 praised be thy name oh God, that
 thou hast not only shewn much mercy
 to our bodies, but hast also made a-
 bundant provision for the everlasting
 welfare and happiness of our precious
 souls. Most fully hast thou declared
 to the world, both in thy word and
 by thy works, that thou hast no de-
 light in the death of sinners, but hadst
 rather that they would turn and live :
 For even then when we were fallen
 from thee, and from that blessed estate
 wherein our first Parents were created,
 and so stood liable to thy wrath and
 to everlasting damnation; then wast
 thou pleased to take pity on us, when
 none else in heaven or earth did pity or
 could relieve us; Even then didst thou
 give thine own Son *Jesus Christ* from
 heaven to be our Saviour and Redee-
 mer, to teach us thy will, to give us

thy Spirit, and to die for our sins, that as many as believe on him and obey him, should not perish, but have everlasting life. Oh, what manner of love is this, which thou the Father hast shewn, and which thy Son *Jesus* hath shewn to us worthless creatures, to us vile sinners! The sense of our own unworthiness may justly encrease our admiration of thy kindness: and when we consider all this thy goodness, great cause we have to humble our souls before thee, in the remembrance of our own sinful and most unsuitable carriage toward thee the God of love. We did indeed bring along into the world with us sinful natures and inclinations; for in sin we were conceived, and brought forth in iniquity. And alas! how many sins have we committed since we came to the use of our Reason! Though thou hast always been doing us good, yet, like foolish and unthankful wretches we have returned evil for good. We have been far from loving thee and trusting in thee as becoms thy creatures: but rather have we waited our love upon the vain and fading

ding enjoyments of this present world; in them have we delighted, and in them have we placed our confidence. Though we have called thee our Maker and Owner, yet have we not quietly and patiently submitted to thy will, as we are therefore bound, because we are thy own: But very ready we have been, both to murmur and repine at thy providences, when they have gone cross to our carnal desires; and to find fault with thy laws, as if they were too strict and severe, because they are contrary to our foolish sensual inclinations. Oftentimes have we neglected the duties of thy worship, mis-spent and profaned thy Holy day, and have look'd on prayers, Sermons and Sacraments as burthen some and needless things. And very trifling and careless have we been in those duties we have performed; not duly considering what an holy and glorious God thou art, with whom we have to do. Thou indeed hast commanded us to love our neighbours as our selves; but we, through the sinful and excessive love of our selves and our own

concernments, have been very much
 wanting in the duties of justice and cha-
 rity to others. Much of our precious
 time we have wasted in idleness and va-
 nity, in unprofitable and sinful com-
 pany; and too frequently we have
 abused thy good creatures, for the sa-
 tisfaction of our own base lusts. Of-
 ten have we given way to our own un-
 ruly passions and sinful inclinations,
 breaking thy laws, and grieving thy
 Spirit, merely for the tasting those
 pleasures of sin that are but for a sea-
 son. And these deeds of darkness,
 these sins of ours we have committed
 in the open light of thy Gospel, con-
 trary to the plain commands of thy
 word, which we have often read and
 heard, yea contrary to the motions
 of thy Spirit, and the checks of our
 own consciences, which we have felt
 within us. Most justly therefore mightest
 thou pour out the hottest of thy
 fury upon us, as having been of those
 disobedient servants, who have known
 thy will, and yet have not done the
 same. Nor can we expect any other
 than to be made infinitely and eternally
 miserable,

miserable, if thou should'st deal with us after our deservings. But there is yet, through thy grace, a door of hope open for us ; thou thy self hast provided a refuge, to which poor sinners, in this life-time, may fly for safety and comfort. For thou, oh most merciful Father, hast promised, that thou wilt, for thy Son *Jesus* sake, have mercy on all those, who are truly grieved for their sins, humbly confessing and speedily forsaking the same. Now we must needs acknowledge those thy conditions of mercy are exceeding equal and gracious ; and most just it is we should perish for ever, if we refuse the same. For we cannot, oh God, in reason expect, that our sins should be pardoned, if we wilfully continue in them ; Nor can we ever hope that *Christ* should be our Saviour, if we do not own and obey him as our Lord ; Nor can we look for the joys of heaven, whilst we walk in those ways of wickedness, which lead to Hell and damnation. Oh wilt thou then make us sincerely willing to do what we our selves own to be so just and reasonable :

nable : that we may not dare in an hardened and impenitent manner, to go on in those ungodly courses, which we are convinced are so dangerous and mischievous. Let not our own vile lusts, nor the temptations of Satan, our malicious enemy, prevail with us to reject our blessed Saviour, and that eternal life which he purchast by his death, and now offers to us in the Gospel. How shall we then escape, if we neglect so great salvation ? Or what shall we plead for our selves, at the last great day, if we that are called *Christians* should be found depisers of Christ ? How justly may he then destroy us, not only as enemies, but as Mockers ; and may give us our portion in the hottest place of the burning Lake, with Hypocrites and unbelievers. Wherefore we do now most humbly and earnestly beseech thee, oh thou Father of mercies, and God of all grace, give us not up to such a reprobate mind and seared conscience : but together with enlightened minds, give us such soft and tender hearts, that we may look back on the sins we have committed.

mitted, with shame and sorrow; and may cast away from us even our most pleasant sins, with bitter loathing and hatred, never more to be reconciled to them. And for thy Son *Jesus* sake, be thou merciful to us, own us as thy Redeemed ones, and make us partakers of those great mercies and blessings, which he hath purchast for all his faithful servants. For his sake alone we beg from thee the forgiveness of our sins, a freedome from thy wrath, and from everlasting damnation. And we do also beseech thee, by him to deliver us from the evil of this present world, even from the snares of the Devil, and from the power of our own corruptions, that no sin may reign in our mortal bodies, so that we should yield obedience thereunto. Oh cleanse thou us from all secret sins, and let not presumptuous sins have dominion over us: But let thy holy Spirit ever rule in our hearts, and so guide us in all our thoughts, words and actions, that we may ever render a sincere and chearful obedience to all thy commands. Fill us with such a sense of
 thine

thine infinite goodness, that we may
 love thee our God with all our heart
 and soul. And help us to shew this our
 love to thee, by our unfeigned love to
 thy people, and to all men. And make
 us still careful to deal with others so
 justly and charitably as we our selves
 desire to be dealt with. Keep us ever
 depending upon thy grace for strength
 and assistance, without which we can
 do nothing. Oh do not thou leave us
 to our selves; for then we perish. For-
 sake us not, oh God, at any time
 throughour whole lives, nor suffer us
 to depart from thee; but keep us ever
 stedfast and unwearied in well doing.
 Wean our hearts from this world and
 all the comforts thereof; make us al-
 ways sensible that we are hasting away
 hence into eternity; and prepare us
 for that time when we must e're long
 be called away thither. Help us now
 to live in such frequent serious thoughts
 of death, that it may not be terrible
 nor hurtful when it comes. Now
 make us wise to set our affections on
 things above, and to lay up for our
 selves a treasure in the heavens, that
 when

when all things here below shall fail,
 we may then be received into those
 everlasting habitations, which thou
 hast provided for them that love thee.
 With us shew mercy to the whole
 world. Let the Gospel of thy Son
 run and be glorified throughout all
 the earth: make it known to heathens
 and Infidels, and let it be obeyed by
 all that are called Christians. Let all
 Popish darkness, ignorance and Idola-
 try, with all other errours and heresies,
 be driven away by the light and truth
 of thy pure Gospel; and let the com-
 ing of *Christ* in glory be hastned.
 Be merciful to these nations wherein
 we live, and grant we may be so hum-
 bled and reformed, that we may be
 pardoned and spared. Be gracious to
 our dread Sovereign, and all his Royal
 Relations; enrich them with the gra-
 ces of thy holy Spirit: and make all
 our Magistrates faithful and zealous in
 punishing and suppressing wickedness,
 and in promoting vertue and godliness.
 Let thy blessing be upon the faithful
 Preachers of thy Gospel, encrease dai-
 ly their number, and let their labours
 be

be blest and succeeded. Let all our differences be so compos'd, that we may live in peace and love, and with one heart and one mouth may glorifie thee our God. Bless our Friends and Relations, and make them thy faithful servants. Visist in mercy all the children of affliction; whatever their particular necessities and burthens are, whether of soul or body, do thou seasonably and suitably comfort and relieve them. And now, oh God, since through thy good providence, thou hast brought us to the beginning of another day, afford us we beseech thee thy gracious presence throughout the same. Let thy blessing be upon us in our lawful Callings and endeavours. Preserve us and all ours, if it be thy will, from all bodily dangers; especially we beg that we may be kept from sin, the worst of evils. Wherever we are, or whatever we are doing, keep us sensible of thy eye that is ever upon us; that in all companies and employments, we may approve our selves to thee in well doing; and make us ever watchful against all sin
and

and the temptations that lead to it. As we now have prayed to thee in the Morning, so let us remain in thy fear and service all the day long : And do thou so guide us, this day and all our days here on earth , by thy counsel, that we may at last be received to thy Glory. And all we humbly beg, for the Lord Jesus our dear Saviours sake ; with whose words we conclude these our imperfect prayers, saying, as he himself hath taught us, *Our Father which art &c.*

EVENING

EVENING PRAYER

for a Family.

OH Eternal and ever-blessed God, thou art the maker and Lord of all things, who dost uphold the world by thy power, and govern it with infinite wisdom and justice : and we are the workmanship of thy hands, who depend upon thy providence, and in thee live, move, and have our beings. From thy bounty we are daily supplied with mercies for our bodies ; and through thy patience it is we have yet leave to wait on thee, and to seek from thee grace and glory for our immortal souls. Oh what are we vile sinners, that thou shouldst have such regard to us, and so earnestly invite us to thy service, who deserve not so much as to live on thy earth, or once to appear in thy presence. And 'tis onely through thy forbearance of us, that we have not long since met with the just wages of our sins, in those eternal torments from which there is no recovery

ry. For we confess our selves to be by nature children of wrath, even as others being stained with that foul Leprosy and pollution of sin, which was derived from our first Parents. But so little sense have we had of the evil and danger of this our estate, that we have even taken the direct course to make our selves more miserable, by adding daily our own actual sins to this corruption of our natures. Oh how justly may we blush, and be confounded in our selves, when we look back upon our carriage in the world, from our childhood and youth up even until now. How much of this our time have we spent in sin and vanity, but how little in thy service? In every place and condition of life that we have been, we may easily remember the many sins we have been guilty of; but how little have we made it our business to obey thy laws, and honour thy name, either by doing good to others, or getting good to our own souls. We had soon learnt in words to acknowledge, that we were made to serve thee our God; but in works we

G have

have denyed and disobeyed thee. We have been very forgetful of thee, and of thy authority over us; and have lived as if we owed thee no service, as if we thought thou hadst no regard to our actions now, nor wouldst ever call us to a reckoning for them hereafter. Though in our infancy we were baptized into thy name, and thereby bound to serve thee all our days in newness of life, yet we have often broke this Covenant, which we then entred into. Instead of performing our vows to renounce this world, and its pomps and vanities, with the flesh and the lusts thereof, we have been most eager lovers and followers of the world, and have made provision for the flesh, to fulfill the lusts thereof. Oh how often hath the temptation of some worldly profit, or carnal sensual pleasure drawn us to cross thy will, and wound our own consciences, and to endanger the damning of our precious souls. And this whilst we have taken on us the name of *Christians*, and have profest to believe all that is revealed in the Gospel. Whilst we our selves have
spoken

spoken much against sin, and of the mischief and danger of it, yet have we securely allowed our selves in it; and have neglected those very duties, which we have confest to be just and reasonable, and for our own greatest good. Whilst we have seemed to condemn this world as vanity, our chief business hath been to seek after it; and whilst we have spoke much of the joys of heaven, and with our tongues have extoll'd them, yet we have taken little pains to make sure of them, by walking in those ways of holiness, which can only bring us to the enjoyment of them. Yea, these and such like confessions as these have we often made before thee, and yet still have continued in the very same temper of mind and course of life, which we acknowledge to be so exceeding sinful and dangerous; as if we thought it enough for us, to condemn our ways without reforming them, to confess our sins without forsaking them. The very sins of our prayers themselves, the hypocrisie we have therein been guilty of, is enough for our condem-

nation. Often have we prayed that thou wouldst vouchsafe to keep us without sin, and yet presently we our selves have carelessly and wilfully run into it ! and when we have been begging that the rest of our lives might be pure and holy, we have strait-way gone and polluted our selves with impure and ungodly actions. And after we have gone from the hearing and reading of thy holy word, we have quickly forgotten and disobeyed it. What then shall we say unto the most righteous God, or wherewith shall we excuse our selves ? For alas ! our transgressions are multiplied before thee, and our sins they do testify against us. And if thou shouldst now be extream to mark what we have done amiss, and to deal with us accordingly, how then shall we appear in thy presence, or whether shall we flee from thy wrath ? But oh thou that art the Preserver of men, ever ready to shew mercy to the humble and penitent, look on us poor sinners with aneye of pity and tender compassion: And do thou now work in our

our souls that unfeigned sorrow for the sins we stand guilty of, that we may be fitted for mercy and pardon, that so iniquity may not be our ruine. We come to thee, oh God, in the most blessed and prevailing name of thy Son Jesus, through him our Prince and our Saviour, begging both repentance and remission of sins. For his sake turn from us thy wrath, and receive us into thy favour: Let his precious blood, which he shed for sinners, cleanse us from all unrighteousness. And oh that this love which he hath shewn in dying for us may prevail with us to trust our souls with him; to love him and obey him, that so he may become to us the Author of eternal salvation. Oh Lord, grant we may never be so wickedly disingenuous and perverse, as to encourage our selves in sin, because Christ died for sinners; as if we might therefore hate him because he hath loved us: but make us ever so duly sensible of the ends of his death, that we may entirely give up our selves to him, who gave himself for us, that he might redeem us from

all iniquity, and purifie us to himself a peculiar people, zealous of good works. Do thou graciously enable us, by our holy and unblameable walking, to adorn the doctrine of God our Saviour in all things; and let this grace of thine which hath appeared to the world, bringing salvation, teach us to deny ungodliness and all worldly lusts, and to lead righteous, sober and godly lives, whilst we are in this present evil world. To this end, we beseech thee, oh God, through thy Son Jesus, to shed abroad thy holy Spirit into our hearts, and thereby to cleanse us from all filthiness of flesh and spirit, that we may perfect holiness in thy fear. Sanctifie us throughout both in body and soul, that we may be holy in heart and life, even in all manner of conversation. Take off our affections from all things here below, and fix them on thy blessed self and the glory that is above; that we may never be so foolish, as to expect happiness from riches, pleasures, friends, or any worldly comforts, which are daily decaying and dying away:

away : but let us ever trust in and depend upon thee the living God, who givest us all the good things we enjoy, and who alone canst make us perfectly happy, in the enjoyment of thy self for ever. Whilst we are here, in our travail through the world, we only beg of thee such a measure of outward comforts as thou seest most convenient for us and ours. Let us have thy blessing with whatever we enjoy ; and give us patient and contented minds under all thy dealings with us. Make us faithful in obeying thy Command, first to seek the Kingdom of Heaven and the righteousness thereof, and then we know thy promise shall be fulfilled, that all other things shall be added to us, so as thou seest will be best for us. To thy will, oh God, we desire humbly to resign up our selves and all our affairs : only do thou keep us continually in thy fear and favour, and then deal with us as seems good in thy sight. Encrease in us a sincere love to all men, that we may carefully perform our duty to them, doing good to all, to the utmost of our power ;

but never doing any kind of hurt or wrong to any, either in thought, word, or deed. Lord preserve us from envying the richest, or despising the poorest, and keep us ever free from hatred, malice, uncharitableness, and from all desire of revenge. Let thy grace so curb our passion, and change our corrupt natures, that we may not render evil for evil, but may always study to overcome evil with good. Whenever we receive injury from others, do thou enable us from the heart so to forgive them, as we for *Christ's* sake hope to be forgiven by thee. Let us all in this Family live in peace and love, and in the fear of thy great name, faithfully performing our duties one to another, in our several Relations. Help us, oh heavenly Father, to pass the time of our sojourning here in fear, as Pilgrims and strangers, abstaining from those fleshly lusts which war against our souls; that laying aside every weight and hindrance, we may with patience run the holy Race that is set before us. Keep us always mindful of that everlasting
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state toward which we are daily tending, that we may spend this short life as beseems those who know that Death is hastening upon us, and that after death comes judgment, when thou the righteous God wilt call us to an account for all our deeds done in the body, and wilt accordingly dispose of us, either to happiness or misery for ever. Oh Lord make us in good earnest in these our prayers; and help us to live as those that believe the great truths of thy Gospel; that we may ever have such a sense of them upon our minds, that we may not dare at any time, upon any account, to allow our selves in any one sin, or in the neglect of any known duty: but by patient continuance in well-doing, may seek after, and make sure of that glory and immortality, which thou hast promised, through *Jesus Christ*, to them that love and serve thee. With us, shew mercy to the whole world. Let the Gospel of thy Son run and be glorified throughout all the earth; let it be made known to Heathens and Infidels; let it be obeyed by all that
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are called Christians. Let all popish darkness, ignorance, and Idolatry, with all other errours and heresies be driven away by the light and truth of thy pure Gospel; and let the coming of *Christ* in glory be hastned. Be merciful to these nations wherein we live; and grant we may be so humbled and reformed, that we may be pardoned and spared. Be gracious to our dread Sovereign, with all his royal Relations, and enrich them with the graces of thy holy Spirit. Make all our Magistrates faithful and zealous in punishing and suppressing wickedness, and in promoting vertue and godliness: and make us and all other Subjects loyal and obedient to our King, and to all in power under him. Let thy blessing be upon the faithful Preachers of thy Gospel, encrease daily their number, and let their labours be blest and succeeded. Let all our differences be so composed, that we may live in peace and love, and with one heart and one mouth may glorifie thee our God. Bless all our friends and relations, and make them thy faithful and obedient servants.

servants. Visit in mercy all the children of affliction, whatever their particular necessities and burthens are, whether of soul or body, do thou seasonably and suitably comfort and relieve them. We humbly bleſs thy name for the mercies of this day, that thou haſt ſafely brought us to the end thereof; and earneſtly we beg thy pardon of whatever ſins we have been guilty, whether of omiſſion or commiſſion, in thought, word or deed. Take us we beſeech thee, and all that is ours, into thy care this night, and keep us, if it be thy will, from all evil of body, eſpecially of ſoul: And ſo reſreſh us with reſt and ſleep, that we may be fitted for thy ſervice and our lawful imployments in the following day: And all we humbly beg for Chriſt Jeſus our Saviours ſake, with whoſe words we conclude our imperfect prayers, ſaying, as he himſelf hath taught us, *Our Father which art in heaven &c.*

Two

*Two Forms of Prayer
especially intended for
the Younger sort.*

MORNING PRAYER.

GREAT and Glorious Lord God,
Thou hast commanded us to
remember thee our Creatour in the
days of our youth: and here am I thy
unworthy servant, desirous to mani-
fest my remembrance of thee, I pray-
ing to thee, according to thine own
appointment. My only hope of ac-
ceptance is in thy goodness and mercy,
who art a loving and tender Father to
us thy poor creatures, and art ready
to accept of the weak services and pray-
ers of those, who do heartily desire to
please thee and obtain thy favour.
Wherefore I now most humbly be-
seech thee, to be gracious and favour-
able to me, a worthless, sinful crea-
ture.

ture. I have indeed been a transgressor from the womb, and have shewn my evil and wicked nature, by my great forwardness to run into any kind of wickedness that I have been capable of. When I could do little else, I had soon learnt to sin against thee; very early I began to be stubborn, and self-will'd, proud and slothful, quarrelsome and revengeful. And to this very day have I continued in my sins, which have encreased together with my years; and have been given up to the pleasing of my self, and satisfying my own vain and childish inclinations, but have taken little thought for the pleasing and serving of thee my Maker and Preserver. Though I have had so much reason, that I could love my Parents and Friends, those that did me good, and have been afraid of displeasing them, and of being corrected by them, yet have I had little love for thee my God, who art the giver of all good; nor have I been afraid of thy wrath, who canst destroy both body and soul in Hell. This, oh Lord, hath been my great folly, and a very great

great cause of all my other sins, that I have lived most of all by sight, and have little minded any thing but what is now before me. Therefore have I forgotten thee, and lived as if there was no God, 'because I could not see thee with bodily eyes; and have preferr'd any foolish pleasure now in hand before the everlasting joys of heaven, which are yet to come; and because I could not see Hell-torments, nor hear the roarings and out-cries of those who are damned for their sins, therefore have I made so light of sinning against thee. But of this my folly, and all my wickedness the fruit of it, I desire to to be ashamed before thee; confessing that I have herein behaved my self more like a bruit Beast than a reasonable creature, whilst I have been led by my senses more than by my reason, or by the belief of thy holy word: And most justly mightest thou deal with me accordingly, and mightest shut me out of those joys, which I have so little loved and sought after; and mightest make me for ever feel those torments, of which I have
not

not been afraid. But I humbly beseech thee, oh merciful Father, for thy Son *Jesus* sake, take pity on me, and freely forgive me all my sins, and save me from those miseries, which for my sins I have deserved. And I beseech thee to give me thy holy Spirit, that I may thereby have my mind enlightened, my heart softened, and my nature so thoroughly renewed and changed, that I may be taken off from the love of all sin, and may take such pleasure in thy service here, that I may live with thee in happiness for ever hereafter. Since, through thy great mercy, I have been baptized in my infancy, and thereby given up to thee my God, and engaged to be thy servant, do thou help me rightly to understand and carefully to perform the duties to which by my Baptism I am bound: that I may in heart and life renounce the Devil and all his works, the lusts of the flesh, and the pomps and vanities of this world, and may remain Christs faithful servant unto my lives end. Let thy grace preserve me from all those snares and tempta-

tions, which in these my younger years I am most in danger of. Oh keep me that I may never fall into rioting and drunkenness, whoredom, or any kind of wantonness and uncleanness. Do thou help me at all times to watch over my ways, that I may not wilfully run into any temptations and occasions of sin; that I may not be given up to idleness, gaming, nor the excessive love of any sports or pleasures; nor may venture amongst such wicked companions as would entice me to ungodly courses; neither let their jeers and scorns ever make me ashamed of a strict and holy life. Make me ever careful to hearken to the reproofs and instructions of godly friends, and to keep my self employed in honest and lawful labours, or in the duties of religion. And whilst I shall continue in this dangerous world, be thou oh God my upholder and my guide. I desire heartily to give up my self to thee, to be disposed of as seems good in thy sight, begging only, that in every condition, through my whole life, I may be kept faithful

to thee; and diligent in thy service, that so at length I may be brought safe through all difficulties and dangers, into that everlasting rest which remains for thy people. Be merciful to the whole world; fill the same with the knowledge of thy Gospel; and let the coming of Christ in glory be hastened. Be gracious to these nations, to our King, with all his royal Relations, and all Magistrates under him. Bless the Ministers of thy holy word, with all thy people, and my kindred and friends. Shew mercy to all them that are in affliction; and let thy blessing be upon this Family to which I belong. I praise thy name for the mercies of this last night; and beg thy presence with me this day, that I may not do any thing which is displeasing to thee, but may ever so live in thy fear, that I may be sure of thy favour, both here and to all eternity. And all I humbly beg for thy dear Son Jesus sake, who hath taught us to pray, saying, *Our Father which art in heaven, Hallowed &c.*

H E V E N I N G

EVENING PRAYER.

Most great and glorious Lord God, Thou dwellest in the highest heavens, and yet thou regardest the meanest of thy creatures here on this earth, and art ever ready to shew mercy to such as do humbly and earnestly seek to thee for the same. Wherefore I do now most humbly beseech thee to take pity on me, a weak and worthless creature, and to deal with me, not after my deserts, but according to the multitude of thy tender compassions. I cannot, alas! plead any deserts of my own: for though I am thy creature, yet am I a vile sinner, one that deserves not the least of all thy mercies. I was born into this world with a sinful and corrupt nature, which is prone to wickedness, and very backward and little to any thing that is good: And I have already shewn forth the sinfulness of my nature, in those sins which I have committed against

gainst thee. Though my years have been but few, yet my sins have been many and very grievous. Of that little time which I have lived in the world I have wasted much in folly and idleness, in sports and pleasures, seldom thinking what I was sent into the world for, or how I might do to make my self happy for ever. I have indeed been often taught, that I was made on purpose to serve thee, oh God, in obeying thy commandments, that so I might live with thee for ever in heaven; yet have I grievously neglected thy service, and have not made it my business to get acquainted with thy holy laws; and those plain commands, which I have known, I have often wilfully broken. Little delight have I had in praying to thee, in reading or hearing thy holy word: but have greatly neglected these duties, and have oft spent the Lords day in idleness and playing. Yea, with shame I must confess, I have taken pleasure in reading any foolish book rather than in the holy Bible: And though I could well enough remem-

ber idle stories, vain and wanton songs; yet have I soon forgotten thy blessed word, after I have read or heard the same. Many times have I been disobedient to my Parents, and to those who have had rule over me; and when I have committed faults, I have been presently ready to tell lies for the excusing my self, though I knew I did ill therein. Very easily have I beendrawn into ill company, and to joyn with them in doing evil: and though I have seen many of my companions, as young as I, die before me, yet have I seldome thought with my self how I should do to get fitted for death, or what would become of me after death in another world. Now, oh Lord, I beseech thee to open my eyes, and soften my heart, and work in me a true sorrow and repentance for these, and all other the sins which I have at any time committed against thee, that so I may find mercy and forgiveness from thee. Have mercy upon me, oh thou God of mercy, and for the Lord Jesus sake be at peace with me. Let his precious blood wash
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me from all my sins, and procure thy favour, that I may escape those eternal torments which I have most justly deserved. Through the Lord Jesus do thou become my gracious, loving Father, owning me as thy dutiful child: And help me to shew that I am so, by living in a careful obedience to all thy holy laws. Oh that the time past of my life may suffice to have spent so vainly and carelessly; Lord make me for the time to come diligent and careful in serving thee, and in working out my own salvation. Make me so wise for my own good, that I may put off the amending of my ways, and leading a godly life till hereafter; Let me not think it too soon to set about that work for which all my life was given me, and is all little enough. Justly then maist thou shorten my days, if I should wilfully defer my repentance and reformation. Yea justly maist thou refuse to accept of me in old age, if now I spend my youth, and the best of my days in serving the Devil, and satisfying my own lusts. Wherefore oh
 Lord,

Lord, I beseech thee, now betimes to encline my heart to thy fear and service, that when I am old, I may never depart from thee. Make me always sensible of the shortness and uncertainty of my life, that numbring my days, I may apply my heart to wisdom; and through my whole life may make this my great study and care, to get an everlasting happiness in the world to come. Oh never suffer me, good God, to become so foolish, as for any pleasures of sin, to part with the hopes of eternal glory, and to sell my soul into the hands of Satan, to be tormented with him for ever. But do thou, oh Lord, strengthen me by thy grace, against all his temptations, and against the allurements of the world and the flesh, that they may not prevail over me. Help me to flee all youthful lusts, and to follow after sobriety, chastity, and all manner of purity, virtue and godliness. When-ever I am ready to run into sin, oh then fill my mind with the thoughts of that Hell, to which sin leads; and let the hopes of hea-

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ven make me ever chearful and constant in thy service. Let thy word be my chief study and delight, and thy people my constant companions ; and let thy holy Spirit ever guide and assist me in the ways of Holiness, till at length I shall be advanced to that happiness which shall never end. Be merciful to the whole world, fill the same with the knowledge of thy Gospel, and let the coming of Christ in glory be hastned. Be gracious to these nations, to our King and all his Royal Relations, and to all Magistrates under him. Bless the Ministers of thy holy word, with all thy people, and my kindred and friends. Shew mercy to all them that are in affliction ; and let thy blessing be upon this family to which I belong. I praise thy name for the mercies of this day, and humbly beg pardon for the sins I have herein been guilty of, whether in thought, word or deed. Take me into thy care. I beseech thee, this night, and preserve both soul and body from evil, and so refresh me with quiet rest and sleep, that I may be better fitted for
 thy

thy service in the following day. And all I humbly beg of thy divine Majesty, for the Lord Christ Jesus sake, who hath taught us to pray, saying, *Our Father &c.*

Grace before Meat.

GIve thy blessing, oh God, we beseech thee, to thy good creatures now provided for us, that by a sober and moderate use of them, our bodies may be strengthened and fitted for thy service, for Jesus Christs sake, *Amen.*

Grace after Meat.

WE bless thee oh God, for the refreshments at this time afforded to us, and for all other the comforts we enjoy, whether for soul or body; Help us we pray thee to shew our thankfulness for thy mercies, by living to thy praise, in a sincere obedience to all thy commandments, for Jesus Christs sake, *Amen.*

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